

WESTERN PRESBYTERIAN

OUR WHOLE CHURCH—OUR

WHOLE COUNTRY.

VOLUME II.—NUMBER 15.

Communications.

For the Western Presbyterian.

SCRIPTURAL BENEVOLENCE.

No. 4.

The Ability and Encouragement to Give.

MR. EDITOR: That the church has abundant encouragement to labor for the world's conversion, can be denied by no one who does not shut his eyes to the results already realized from the meagre efforts which have, so far, been put forth. What we propose now, is to show that the church has the means for carrying out her commission, to "preach the gospel to every creature." The affliction of God's professed people is not poverty, but *complaints*. What Christians lack is not the ability, but the *willingness* to give. If the Lord's people would contribute to His cause, the one tenth of their income annually, which amount we have already shown to be the very least which God has ever demanded of any man, the church would be abundantly furnished with funds for every good work. To say that God has withheld from His church the necessary means to go into the whole world "and preach the gospel to every creature," while she holds His commission to do this very work, is to charge God foolishly. The church is abundantly rich in the wealth which God has already committed to the hands of His people; and she possesses an inexhaustible mine of riches in God's covenant and promise upon which He challenges her to draw whatever may be necessary for the cause of the Redeemer, with the utmost assurance that all such drafts shall be honored.

The faith of most Christians is sadly at fault in this matter: Men walk by sight, and not by faith. The amount of practical infidelity which exists in the church, with reference to Christian liberality is altogether incredible. Many are willing to risk money for almost every enterprise except the cause of God, and to trust to every source except God's sure promises. How many are there who aim to satisfy every worldly demand, and then give any pittance which may be left, to God, who is the giver of all. Such a thing as giving to God first, what the necessities of His cause demand, and then trusting His promise for what may be necessary to satisfy our own wants, is seldom thought of. There are very many professors of religion, who, if they have not a better and a higher trust in regard to their souls than they exercise with reference to their outward estate, their hope of heaven is built on sand. The church then needs to awake to a full trust in God's promises.

1. The liberal Christian, who trusts in the promise, need never fear want. The Psalmist says: "Trust in the Lord and do good, so shalt thou dwell in the land, and verily shalt thou be fed;"—Ps. 37: 3. The man who, under the ancient dispensation, could lay hold of this promise, could not be some pusillanimous Jew, too covetous to offer thank offerings, dispense charity, or pay tithes.—He must be a man, who, in all these respects, cheerfully met the demands of the law. So the Christian who would plead this promise, must be a spiritually minded, liberal child of God.

2. Christian liberality tends to make rich, while our giving should proceed from a higher motive than the desire of worldly prosperity; yet in God's providence, He has made Christian liberality not only a grace and a means of grace, but also the way to competence and wealth. Those who have put the matter to a fair test have found it so. We have the first case to hear of, where a man has conscientiously dedicated to God, for a number of years, one tenth of his income, and is not now a prosperous man.—"Honor the Lord with thy substance," says the wise man, "and the first fruits of all thine increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." He that hath pity on the poor, lendeth unto the Lord; and that which He hath given, will He pay again."—"The liberal soul shall be made fat, and he that watereth, shall be watered also himself." These are God's sure promises; but neither the church as a church, nor any considerable number of Christians have tested them for fifteen hundred years.

3. We learn here what might be expected: that worldliness in Christians, defeats itself. The covetous man, who refuses to consecrate to God a reasonable portion of his property, loses, even in a temporal point of view. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty."—*He that robs God, robs himself as well.*

4. But as if to make assurance doubly sure, God challenges His people to put Him to trial upon His promises. "Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now here-with, saith the Lord of hosts; if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. We cannot doubt, that if God's people would awake from the present spiritual apathy, renounce covetousness, and enter with a zeal worthy of the cause upon the great work of the world's conversion—we cannot doubt that, in that case, God would pour into the lap of His church, wealth in a measure which the imagination cannot now foreshadow. Here God says "prove me;" but the church has not thus proved God for more than fifteen hundred years.

God's dealings with Israel fully confirm all we have said on this score. We can only give a specimen of almost innumerable passages bearing directly upon this part of our subject. Let the following suffice: "And ye shall serve the Lord your God; and He

shall bless thy bread and thy water, and I will take sickness away from the midst of thee. There shall nothing cast your young nor be barren in thy land; the number of days I will fulfil." Then when God's chosen people gave way to idolatry, and covetousness, He says: "Ye are cursed with a curse, for ye have robbed me; even this whole nation." We believe God administers the realm of nature now with reference to His church and people, as He did then. Not miraculously, but providentially. What mean these killing frosts in winter and spring, and these droughts and destructive floods in summer? What mean the weevil, the grass hopper, the curculio, the rust and the mildew, which are spreading over our country, destroying the product of the field as well as the fruit of the orchard and the vineyard? Are not these the blast of God on wealth which is not consecrated?

God has in every age surrounded His church with circumstances comporting well with her mission in that era of her career. During the first four thousand years of the world's history, which expired before God commanded His church to labor directly for the world's conversion—the world outside of the church, was in one sense profoundly asleep. There was no printing press, no river or ocean steamer, no railroad, no telegraph, and but little scientific advance of any kind. When the Son of God was about to come in the flesh, and the everlasting gospel was to be preached abroad in the earth, the Greek language and literature, and the power of the Roman eagle spread over the then known world. This constituted the open door for the work of the church in that day. As the auxiliaries of the Reformation, we find the revival of letters and the discovery of the art of printing. In this again we recognize the interposition of God, in a fit season, in favor of His church; and now when we look at the state of the world around us; what God is doing, and the wonderful activity of men in every manner of enterprise, we cannot resist the conviction that God is opening the way for stupendous manifestations of His glory in His church, and that the day cannot be far distant. God opens up the riches of the earth as His church needs them, and as He teaches her the use of them.—The march of science and discovery is only just begun. We know not what is in the heavens above us, and in the earth beneath us, and the untold wonders all around us, to which God will pen the eyes of men, when a slumbering church awakes to the wants of a perishing world. He will find the means of fulfilling all His promises. We here close our discussion of this momentous subject.—We hope it will receive the attention it merits in the General Assembly at St. Louis.

G. F.

For the Western Presbyterian.

SYNODICAL COMMISSIONS:

The Synod of Kentucky, October, 1865, on certain petitions and complaints from members of the Walnut street church, Louisville, appointed a committee "to visit said congregation, with power to call a congregational meeting, for the purpose of electing additional Ruling Elders; calling a pastor or choosing a stated supply; and doing any other business competent to a congregational meeting that may appear to them, the said congregation, necessary for their best interests." This proceeding raises the question whether a Synod is competent to send a commission to a congregation for the settlement of difficulties. By those who deny its competency herein it is contended that the visitatorial power is reserved exclusively to the Presbytery, and cannot be constitutionally used by the Synod. In examining this point, let us consider; first, the elements entering into the composition of the Synod. "A presbytery consists of all the ministers, and one ruling elder from each congregation within a certain district."—(Form Govt. ch. 10 Sec. 8.) The Synod is a convention of the bishops and elders within a certain district: so a Synod is a convention of the bishops and elders within a larger district, including, at least, three presbyteries.—(Chap. 11, Sec. 1.) Hence it is commonly said that a Synod is only a larger Presbytery. In respect to its membership, the Synod holds the same relation as the Presbytery to the congregations.

As in the one so in the other—every minister belonging to its Presbyteries is a member; and the ratio of the representation of elders in the Synod, is the same as in the Presbytery. In short, touching the matter of membership, the Synod of Kentucky is just the larger Presbytery of Kentucky. In its constituency, it holds to the ministers and churches the same relation held by the several Presbyteries. Now, I make no other use of this fact than this, to wit, that a foundation is laid here for a joint jurisdiction in the Synod and Presbytery over the congregation. It does not of itself prove that such jurisdiction exists; but it opens the way for the establishment of such a jurisdiction by the constitution and usages of the church.

In the second place, the general principles and usages of Presbyterianism, as understood by our fathers, gave to the Synod jurisdiction over the affairs of particular congregations. Previous to the adoption of our church constitution in 1788, in the absence of any comprehensive written law, the several judicatories were guided by the unwritten common

law of Presbyterianism. It is well known that the old Synods exercised, in numerous instances, the powers of Presbytery. They appointed supplies for particular congregations; admitted ministers to membership in the Synod, and assigned them to the Presbyteries; ordained ministers, and the like.—(Hodges's Const. Hist. vol. 2; pp 351-5.) The Synod, also extended its visitatorial power to the congregations. A clear instance of this may be found in the minutes of the Synod of N. Y., and Philadelphia, 1798.

Here is the minute: "A letter was read from the Rev. Mr. Sacket, praying that the Synod would take under their consideration the unhappy difference between him and the Presbytery of Dutchess county."

"A supplication was also brought in and read, from Bedford, in West Chester county, praying that a committee of this Synod may be appointed to meet at said place, to settle all differences in the congregation; and, after due deliberation, the Synod do appoint the following gentlemen to be a committee of this Synod, to meet at Bedford the last Wednesday of August, to hear all affairs relative to both the above petitions, and finally settle all differences." A committee of twelve was appointed, the celebrated Dr. John Rodgers, Chairman, who attended to the business and made report to the next Synod. Their proceedings were approved, "except that part of their judgment which disunited Mr. Sacket from the Presbytery of Dutchess, and annexed him to the Presbytery of N. Y."—(Record, pp 388, 392.) The analogies between this case and the case of the Walnut street church now pending, are worth considering. In both cases the matter came before the Synod, by petitions from the congregation; in both cases the minister was a party; in both, the Presbytery was involved in the matter; in both, a commission was appointed to visit the congregation and settle the difficulties. Such, according to the insight into Presbyterianism granted to our fathers, was the extent of the lawful jurisdiction of the Synod.

In the third place, our Form of Government vests this jurisdiction in the Synod, jointly with the Presbytery. The Presbytery has power "to visit particular churches, for the purpose of inquiring into their state, and redressing the evils that may have arisen in them."—(Form Govt. ch. 10 Sec. 8.) The Synod has power "to redress whatever has been done by Presbyteries, contrary to order; to take effectual care that Presbyteries observe the constitution of the church; to erect new Presbyteries, or divide those which were before erected; generally, to take such order with respect to the presbyteries, sessions and churches under their care, as may be in conformity with the word of God, and the established rules, and which tend to promote the edification of the church."—(Chap. 11, Sec. 4.) This language establishes the joint jurisdiction of the Presbytery and Synod: the Presbytery being empowered "to visit particular churches;" and the Synod "to take such order, with respect to both sessions and churches, as may be in conformity." &c. An attempt may be made to press the words "established rules" into the argument on the other side; but that phrase refers not to the question of jurisdiction, which is the question here; but to the mode of its exercise, as to a fair hearing, as to witnesses, record of proceedings, &c.

Finally, the General Assembly has affirmed this jurisdiction in the Synod. About the year 1840, the well-known Peoria case occupied the attention of several General Assemblies. In the course of the affair, the church at Peoria had become divided, and the affair became intricate and unmanageable in the church courts. The Assembly of 1840, directed the Synod of Illinois to appoint a committee "to visit said churches, as soon as may be practicable, and use their best endeavours to bring them together in one harmonious body, that they may be able to select and support a pastor," &c. (Min. Assembly, 1840, p 303.) Here we have the Assembly ordering not the Presbytery but the Synod to visit the church by a commission, and settle existing difficulties. In the Assembly of 1842, the subject was again taken up. It was held that the commission had erred in transcending their powers in dissolving the first church, in Peoria. But the Assembly recognized the new church created by the commission, as the Second Church of Peoria."—(Minutes 1842, p 33. See Baird's Digest 1st edition, p 225.) Here, then, the Synod sent a commission to the church by order of the Assembly; that Commission created a new church—a power commonly used by the Presbytery only—and neither the Synod of Illinois nor the Assembly of 1842 expressed any doubt in respect to the general doctrine of a Synodical Commission to a particular church. Whether then we look to the usages of the Old Synod; to the provisions of our form of government; or to the administration of that form, by the General Assemblies of 1840 and 1842,

we are led to the conclusion that such a Commission is strictly constitutional.

ONE OF THE SYNOD.

For the Western Presbyterian.

RE-UNION OF OUR CHURCH NORTH AND SOUTH.

MR. EDITOR: I fully agree with your correspondent* in your issue of the 26th of April, as to the great desirableness of a re-union of the Presbyterian Church, and all the churches North and South, and the restoration of perfect peace. This, however, is more to be desired than expected, as an immediate result. Time can only bring it fully about. In the mean while, let all persons and parties who desire it, be careful to throw no obstacle in the way of its ultimate consummation, either by hasty or dilatory action.

Your correspondent is of opinion that "the Pittsburg action only stands fatally in the way of ultimate re-union." I much doubt it. I do not think that action was wise. I regret it—I should be glad to see it modified; but I do not think its modification, or even total repeal would satisfy the Southern Church; nor if it would, and the whole church of the South could be brought immediately back as a body, do I think it would make for peace. The two parties are, as yet, unprepared for such a consummation. Immediate agitation would be commenced on each side, by extreme men, which could result only in present heart burnings and bickerings, and perhaps disunion again. *Time is the great healer of all quarrels*—let us have the benefit of this great medicamentum.—Let the Pittsburg action be modified by all means, if it can be done without further and increased excitement, if it cannot be obtained with pretty general consent, let it stand for the present; that it will be modified in time I agree with your correspondent.

The great thing to be desired is that no further action be taken by the General Assembly in the premises. I would be satisfied if the present status could be maintained. I am an unconditional union man. I am for the loyal Church, not under all circumstances; but under all possible circumstances;—with God's grace and blessing I intend to remain in it; but I earnestly desire to see the restoration of peace and friendship, both to the country and my church. I love every portion and every side of both of them, and I am not willing to relinquish one inch of either but this re-union and restoration must be made up on loyal principles, and not upon disloyal. It is not desirable that either the church or State should be restored to re-union by any measures, or upon any principles disloyal to either. To have permanent peace, it must be a reunion of loyal hearts and hands, pledged to the support of the whole country and the whole church as "one and inseparable, in interest, in duty, in destiny, and in loyalty. Extremism on both sides must slough off. The South should be received back with perfect forgiveness and affection. Nothing should be required of her degrading or oppressive, but she must return in good faith to acquiesce in the results of almighty and omniscient Providence, with full and honest purpose to be true and faithful to both Church and State in the future. Of this, reasonable evidence ought to be given.

Till both parties are brought by time and reflection to this state of mind, re-union is not only not possible, but not even desirable. How shall two walk together unless they be agreed? Better they should remain temporarily apart, but let nothing be done to widen further the breach; but on the contrary, everything done that can be judiciously and temporally heal. The condition of the Presbyterian Church in Kentucky is one of great distress and extreme danger. A little band of pestilent and disloyal agitators is in the midst of her. They live by fierce and disloyal agitation, compared with which the spirit of the political agitators is mildness itself. Their organ is the most violent and unscrupulous sheet ever published in this or any other State, country, or age. The life of this disloyal and fanatical clique depends on continued agitation. Their capital stock is the unwisdom of the Pittsburg action, and perhaps of some other portions of the previous actions and deliverances of the General Assembly.

Now, if the next General Assembly will but further aid this mischievous faction by cutting them off from the church, it may be, and probably will be able to command sufficient sympathy and co-operation among semi-loyal, or morbid, or honestly mistaken Southern sympathizers to disrupt the Synod of Kentucky, and take off with them perhaps a majority of its members. I trust the Assembly will severly let them alone. They live on excitement, agitation, and malignity. Deprived of the means of producing these, they will subside into obscurity and become powerless for evil, perish of sheer spite and evil passion, like the scorpion which dies by its own bite. What the church in Kentucky wants is rest from excitement, and time to examine and reflect; and with the emergence of the country from the sea of its political troubles, into calm and repose; the church also will teach the harbor of rest, and peace, and loyalty. The disloyal faction in Kentucky can be successfully met and thwarted, if no further capital is furnished them with which to delude and mislead the popular mind. They stand ready to court with anxious hearts and open hands, welcome and seize upon the wished for aid. Shall they obtain it? I hope not.

A LOYAL PRESBYTERIAN.

The best thing to be done when evil comes upon us, is not lamentation, but action; not to sit and suffer, but to rise and seek the remedy.

faith, expressly because they are the seed of believers—as I have abundantly proved. If the doctrine of imputed righteousness is denied, then faith itself is forever impossible; for in that case no sinner was ever regenerated.

WHEREAS, The General Assembly is the highest and most important judiciary of the Synod.

Section 110, page 6, 1821. An overtur

from the Synod of North Carolina was received and read, and is as follows:

WHEREAS, To obtain the divine blessing on that judiciary, must appear to every Christian of our denomination to be a matter of the utmost moment; therefore,

Resolved, That this Synod do respectfully suggest to the General Assembly the propriety of recommending to all the churches under their care, to observe annually, the afternoon or evening previous to the meeting of that body, as a season of special prayer to Almighty God for His blessing; that He would of His infinite mercy, condescend to superintend and direct all measures, deliberations, and decisions, so that all may redound to the promotion of His own glory, and the general prosperity of that particular Church to which we belong. The overture was adopted."—(See Baird's Digest, p. 228.)

I would suggest that our brethren testifiers, and all of like views get together and pray for the Assembly, that it may be set right. If they think it is "corrupt" and "apostate," it is their great duty, (unless they know it has committed a sin unto death,) all the more earnestly to pray for it. It is evident they can do very little with it in the way of abuse, which they have given a fair trial; in which they have most signally failed to effect the Assembly. Let them show the spirit of prayer, of love, and of a sound mind, and believe we will soon get nearer together.

At any rate, let all the churches attend to the recommendation of the Assembly, asking us to pray for it. Let all good people pray in secret, and in the family worship; and let our ministers lead the prayers of the people in public worship to earnest supplication for the Assembly.

Z.

NOTE.—The above communication should have appeared last week; but by some mistake was omitted. The General Assembly convenes this—Thursday—the day of our present issue. Let the people of God everywhere, remember the solemn appeal to them from that venerable body.

INFANT BAPTISM.

The Nature of the very Cavils against It.

No one, I believe, has ever pretended that there is any distinct command of God forbidding the infant seed of believers to be baptized. The ground of refusal, suggested to her as the ground of heresy, is that baptism is only inferential. At first, the existence of sin in infants was denied, and their baptism refused on that ground. Then it was taught that sin committed after baptism is peculiarly unlikely to be pardoned; and the inference followed, that baptism should be deferred to a late period of life. Afterwards, in the lapse of centuries, it was taught that none dying in infancy can be saved at all; whereupon, as such teachers judged, none should receive in infancy the sign and seal of salvation. After further centuries, the Anabaptists, about the period of the Reformation, taught that faith in the person baptized is the scriptural condition of adult baptism: being the seed of believing parents, is the scriptural condition of infant baptism. Therefore, the Church of Christ, so far from being authorized to make a breach so immense, upon the order of God's house, and the method of his grace, and the rights of his children, and the principles which illustrate his divine attributes, and his sublime relations to the universe, has nothing, even in the theory of human reasons, and motives, and wisdom, suggested to her as the ground of so great an outrage, that rises higher than an appeal to her ignorance, to her caprice, or to her fanaticism.

KNOWLEDGE OF GOD SUBJECTIVELY CONSIDERED.

FATHER TAKE MY HAND.

The way is dark, my Father! cloud on cloud Is gathering thickly o'er my head, and loud The thunders roar above me. See, I stand Like one bewildered! Father take my hand, And through the gloom Lead safely home Thy child!

The day goes fast, my Father! and the night Is drawing darkly down. My faithless sight Sees ghostly visions. Fears, a spectral band, Encumbrance me. O Father! take my hand From the night Lead up to light Thy child!

The way is long, my Father! and my soul Longs for the rest and quiet of the goal; While yet I journey through this weary land, Keep me from wandering. Father take my hand, Quickly and straight Lead to heaven's gate Thy child!

The path is rough, my Father! Many a thorn Has pierced me; and my weary feet, all torn And bleeding, mark the way. Yet thy command Bids me press forward. Father, take my hand, Then, safe and blest, Lead up to rest Thy child!

The thong is great, my Father! Many a blow And fear, and danger compass me about; And foes oppress me sore. I cannot stand Or go alone. O Father take my hand, And through the thong Lead safe along Thy child!

The cross is heavy, Father! I have borne It long, and still do bear it. Let my worn And fainting spirit rise to that blest land Where crowns are given. Father, take my hand And reaching down, Lead to the crown Thy child!

WESTERN PRESBYTERIAN.

Western Presbyterian.

REV. HEMAN H. ALLEN, EDITOR.
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Communications for this paper must, in all cases, be accompanied with the names of their authors.

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CONTRIBUTORS TO THE WESTERN PRESBYTERIAN.—Rev. Drs. E. P. HUMPHREY and S. YERKES, the former Editors of this paper, with other brethren of eminent ability, in various parts of the church, will be regular contributors to its columns.

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RECEIPTS FOR THE WESTERN PRESBYTERIAN.—We will have arrangements made in a short time to have the names of subscribers printed on the margin of the paper, with the date to which their subscriptions are paid. This is an easy and economical mode of acknowledging the receipt of money. We find it impossible just now to send receipts for money. In a few days however, we will be able to let our subscribers know that their remittances have come to hand.

GONE TO THE ASSEMBLY.—The Editor has gone to attend the sessions of the General Assembly which meets in St. Louis to-day, and will be absent two or three weeks. We will publish full reports of the proceedings, and would remind our readers and the friends of the paper, that this is a good time to try and induce their neighbors to subscribe for the Western Presbyterian, so that they may have the paper during the Assembly complete. We will print a larger edition than usual in order to furnish back numbers if necessary.

SYNOGICAL COMMISSIONS.—We desire to call the special attention of our readers, particularly of the Synod of Kentucky, to the article on our first page under the above caption. It is written by one of the ablest living exponents of the policy of the Presbyterian Church. It was prepared, as will be seen, with reference to a particular case, which must necessarily come before the Synod of Kentucky at its next meeting. Upon the question at issue, it appears to us to be decisive, and to set the whole matter at rest, so far as the law and the usages of the Church are concerned.

DEAF AND DUMB ASYLUM.

We have received the "Forty-second Annual Report of the Kentucky Institution for the Education of Deaf Mutes." This report ought, for several reasons, to be widely circulated. Especially, ought it to be placed in the hands of all parents who have in their families any of that unfortunate class for whose benefit this Institution was founded. The present Principal, Jno. A. Jacobs, Esq., has been identified with it, we believe, for more than thirty years—perhaps from its very beginning. He has given his life to this work; and with eminent success. We observe that the Manual for the instruction of deaf mutes, prepared by Mr. Jacobs, is used not only in the Institutions of this country, but in Canada and England. Under his control, the pupils of this Institution enjoy the best moral, as well as intellectual culture.

THE SHELBYVILLE PASTOR ON THE LATE MEETING OF THE LOUISVILLE PRESBYTERY.

From a sort of filial reverence for a member of the Presbytery in Virginia, which brought us into the ministry, as well as from our somewhat rigid views of the solemn official nature of the proceedings in a court of Christ, we have, for these many years, and particularly at the late Presbytery, endured with the patience of a martyr, the wrong-headed views, the foggy-headed reasonings, the conscientious malignity and the sainly spitefulness of the venerable pastor of the Shelbyville Church.

SUFFERING IN THE SOUTH.

We have before us a letter ministerially received from one of our ministerial brethren in the South, giving account of the destitution in some of the families in his immediate vicinity. As this letter was written, we suppose, to be strictly private, we feel that a regard to propriety and delicacy requires us to omit all names, as well as such facts stated, as would lead to a public recognition of the parties. We would not hesitate however to give the names of all the parties alluded to, including that of the correspondent, to any one desiring to obtain information with a view to help those destitute and suffering families. We will offer no comment on the single statement of the facts given by our correspondent. It cannot fail to touch a tender chord in every benevolent and christian heart. Will not some of our readers contribute something out of their rich stores and full purse to the relief of these families? Full particulars can be learned by addressing the Western Presbyterian, or Wm. H. Bulkley, Louisville, Kentucky. Our brother says:

"I never knew so much difficulty as there seems to be in this neighborhood, this year, to get the necessities of life. During the war, the county contracted to supply the poor people with cornmeal, but now that is cut off; and while some who formerly were in good circumstances, have great difficulty to get food, there are others in an absolutely starving condition, except as they are supplied by the hand of charity. I will mention a few families, particularly.

1. _____'s family: five in number, all members of the Church. All females but the father; he, old and infirm, not able to work. Their two sons, on whom they relied for a support, were forced into the war; and both died. A short time ago they had to sell their cow to buy corn. They can make clothing; but how they will get the means of living, with corn at \$1.75 per bushel—the price we have to pay for it here—is a question.

ROBERT MORRISON,
Stated Clerk, Louisville Presbytery.

DR. ROBINSON AND THE FREE CHRISTIAN COMMONWEALTH.

In the *Free Christian Commonwealth* of May 3d, Rev. Stuart Robinson's name is placed at the head of its columns, as its sole Editor. Hereafter, it is to be issued weekly. It is to be "an agency for instructing the people in those great church principles to which the *Free Christian Commonwealth* and its predecessor, the *True Presbyterian*, have been devoted." Notwithstanding the criticisms of some of his brethren, he intimates that his "manners of bearing the testimony" will be as heretofore; though he invites them to "occupy the columns of the paper in illustration of a better method and manner." In "Illustration" of his own "method and manner," we will give our readers a specimen, from the first page of this number, on the "New Evangel of Blood" of the Peace Society.

The officers of that society, it seems, are disposed to subscribe for it we will be glad to have them send us their names. But unless they send their names to us, they will not be considered subscribers, and no charge will in any case be made against such for the time the paper is sent to them.

THE DEFECT OF EPISCOPACY.

A writer in the *Episcopalian* deprecates the want of Christian fellowship in the Episcopal Church, with the ministry and members of other denominations, as the grand defect in their system, in the following language:

"There is one feature in our Church which is to be deprecated, and which is too palpable to be denied, viz: a lack of Christian fellowship, concord and sympathy. Christ's religion is preached and every doctrine enforced with earnestness and zeal; yet in the body calling itself the Church apparently is diffusing no warmth among its members, no fiery ardor or earnest zeal.

All mankind have a natural craving for fellow-feeling—a desire for disinterested kindness and companionship. And how much more when, the scales falling from our eyes, we see our wretchedness, our helplessness, our dependence on our Creator, do we need the help of Christian sympathy and support. Does not our religion impart those desires and enforce them in the spiritual life, given us by our Divine Master? There are many who deeply feel this. Many a warm, gushing heart, filled with love for Christ and his ministers, shuts itself up, because no opportunity is given of sympathizing with those of the same congregation or parish. This must be attributed, to the apparent repugnance to make fellowship with unity, the basis of Church action. Here is one visible deficiency. We see the vitality of the Church by our own self-esteem and selfishness. Many a soul hungering after righteousness, many an eager inquirer after truth, not a few doubting distrustful ones, are in our Church, the rector is the only organ of information and inquiry; to him alone can they go for comfort and relief. Among the members of the congregation heart answers not to heart—voice responds not to voice—hand is not linked with hand. We give no hearty welcome to any new communicant, but remain passive observers of his enlistment, in the army of the Lord. United as we may be in parochial works of charity; loving and revering our pastor—regular in our attendance on the sanctuary—foremost in benevolent deeds, there is yet a want of that spirit, which bound together the apostolic band, and which constitutes the charm of the Epistle of the zealous Paul. Yes, it is *union*, Christian union, in all its vitality that we lack. Without that our membership is solely an individuality, a single principle relying on itself, and losing the light and warmth of Christian sympathy and loving kindness.

CHRISTIAN LIBERALITY.

A spirit of large-hearted, generous liberality has been awakened in this country during the years of trial and exhausting war through which we have passed, which is pleasant to contemplate, and which has gained the admiration of the civilized world. The *Watchman and Reflector* in its last issue comments upon it as follows:

The providence of God has made the American people liberal. In the pressure of national calamity their hearts and purses have been opened. The number of claims during the last four years has been legion, but few deserving ones have failed of a generous response. The regular benevolent organizations have not suffered, and extraordinary charities, like the Christian and Sanitary Commissions, have received millions in their treasury.

This enlightened benevolence should become permanent in the Christian church, as it is one of the strong evidences of true conversion. Covetousness or niggardliness does not consist with an ardent piety. The converted man lays his property with his heart on the altar of the Lord, and counts his money an important part of his stewardship.

In a time of revival, this duty should be clearly presented to all young converts, for the views taken and the habits formed go with them through life. John Wesley, who gave for many years a half or three-fourths of his income to charitable purposes, impressed his example on his followers, and the Methodists, at the present day, are probably the most liberal givers in Christendom.

One of our exchanges has the following paragraph which is suggestive:

"For many years, John Angell James gave away to the cause of God one-third of his income. 'Talk of a tenth,' he would say, 'it is paltry.' Samuel Morley, Esq., of London, devotes one-third of his income to his business, one-third to his family, and one-third to Christian benevolence."

3. That they be further instructed to secure a special fund upon which to employ from three to five Missionaries, who shall give their whole time to this work; and that they employ these men as rapidly as they can secure the money to sustain them.

4. That the Committee have authority to appoint their own Treasurer.

5th. It is hereby further ordered, that each Minister belonging to our body, and each session of our vacant churches, take immediate steps to procure, as far as practicable, pledges of annual contributions from individual members of their respective congregations, to a fund for the purpose contemplated; and that they report at as early a day as practicable to the Committee on Missions.

R. F. CALDWELL, S. C.

For the Western Presbyterian.

REVIVAL.

We give some extracts from the proceedings of two Presbyteries in the Synod of Missouri, as reported in the *Missouri Presbyterian*.

PRESBYTERY OF LAFAYETTE.—The Presbytery of Lafayette met in Dover, and was opened with a sermon by Rev. J. L. Yantis, D. D., on Cor. x: 12.

Rev. Mr. Dickson was elected Moderator, and Rev. J. A. Quarles, Clerk.

Joshua Barber, a licentiate of the Presbytery of Transylvania, was by certificate, received and taken under the care of this Presbytery.

At the last meeting of Presbytery, the Stated Clerk was directed to correspond with former members of Presbytery who have been absent for some years, to ascertain their present Presbytery connection. He reported Rev. B. M. Hobson, pastor of the Lexington, Mo., church, at present a member of the Presbytery of Ebenezer, and Rev. T. A. Bracken, pastor of the Independence church of West Lexington Presbytery, having united with said Presbyteries without letters of dismission from this one, but in accordance with a provision of the General Assembly to meet, as they thought, such cases.

A committee was appointed to report to Presbytery any action it may be necessary to take, and the following report was adopted:

Resolved, That the Stated Clerk of this Presbytery be instructed to communicate with brethren Hobson and Bracken, and make known to them the difficulties which embarrass us growing out of their present position, and their relation to the churches of which they have been pastors: requesting that if it is their purpose to remain away, they would state that fact, and ask that their relation to the churches, here may be dissolved in the regular way.

It may here be stated that some members of Presbytery were of the opinion that the action of the General Assembly, and the fact of brethren Hobson and B. uniting as they did with other Presbyteries, dissolved the pastoral relations here, as well as their connection with this Presbytery. But others, and the majority, were of opinion, (1) The action of the Assembly did not meet or cover their cases. (2) That said action was unconstitutional, and therefore, (3) That H. and B. are still members of this Presbytery, and pastors of the aforesaid churches.

Leavitt was granted to Westport church to employ Dr. J. L. Yantis, and to Lexington church to employ Rev. J. A. Quarles, as stated supply.

Presbytery decided adversely to the change proposed by the committee of the General Assembly on Appellate courts.

Rev. J. L. Yantis, D. D., principal, and Rev. D. Coulter, alternate ministers, and G. W. Buchanan of Independence, prin., and J. R. Ferrell of Lexington, alt. Ruling Elders, were chosen commissioners to the General Assembly.

Pastoral relation between Rev. J. Montgomery, D. D., and St. church of Pettis was dissolved at his request.

With the exception of a short session held in St. Louis last fall by order of the Synod of Mo., this is the first meeting of the Presbytery, at which any business was transacted since the spring of 1861. Since that time our Presbytery has been divided by order of the General Assembly, and many of our ministers have left the State. Some of our churches are in a lamentable condition of disrepair, especially some of those near the border.

J. M. C., Stated Clerk.

THE PRESBYTERY OF ST. LOUIS.—Met pursuant to adjournment, at High Hill, Montgomery County, Thursday, April 26, at 1-2 o'clock P. M.

It was *Resolved*, that,

The Presbytery in refusing to endorse the application of certain Churches to the Board of Domestic Missions, wishes it to be distinctly understood that the ground of this action is that such endorsement would imply consent to the inquisitorial order, under which the Board acts, and by which other churches, equally needy and equally deserving, are cruelly denied assistance."

A number of ministers remained after the adjournment, to continue the religious services on Saturday and Sunday.

We learn, since writing the above, that the meeting closed with a most delightful and encouraging addition to the church—more than doubling its numbers and efficiency.

The whole community seemed to be under the power of the truth. The results of this meeting are a delightful illustration of the value of these occasions, when the preaching of the gospel, and not political deliverances, occupy the time of the members.

United as we may be in parochial works of charity; loving and revering our pastor—regular in our attendance on the sanctuary—foremost in benevolent deeds, there is yet a want of that spirit, which bound together the apostolic band, and which constitutes the charm of the Epistle of the zealous Paul.

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WESTERN PRESBYTERIAN

These revivals have specially magnified and illustrated God's covenant mercy to his Church, in that the majority of their subjects are the baptized lambs, the children of parental vows, faith, and prayers."

PRINCETON THEOLOGICAL SEMINARY.—The closing exercises of the Princeton Seminary were held recently, when fifty-three young men passed an admirable examination and received diplomas, having completed their three years' course at this institution. This is one of the largest classes ever graduated at Princeton. The address to the graduating class was by Rev. Dr. Sprague, of Albany.

The Rev. J. W. Allen has received a unanimous call to the pastorate of the Presbyterian church in Lake City, Minn. His address is changed from Van Wert, Ohio, to Lake City, Minn.

Presbyterian. (South)

Presbytery of Central Texas met at Georgetown the last of March. Rev. Mr. Overstreet and Ruling Elder R. Sansom introduced a resolution, "That this Presbytery now take the proper steps to return to the General Assembly of the United States of America." It was discussed at considerable length and the question on its adoption was taken by ayes and noes with the following result:

AYES—Overstreet, Sansom, 2.
NOES—Dickson, W. M. King, R. M. Loughridge, A. J. Loughridge, S. A. King, McMillen, 6.

PREBURY OF FAYETTEVILLE, NORTH CAROLINA.—Rev. H. L. Singleton was received from the Presbytery of Baltimore, and arrangements made for his installation at Fayetteville.

Rev. James Sinclair, after a full trial of charges and specifications, was found guilty, and deposed from the ministry, and excommunicated from the privileges of church membership.—*Cen. Presbyterian.*

The Index says: The third Presbyterian Church, Mobile, at present under the care of Rev. John H. Rice, reported to Presbytery a most commendable improvement and interest in the important matter of systematic benevolence. Their contributions, considering the number of communicants and the size of the congregation, will compare favorably with those of any other church in the South. They have adopted the plan of weekly collections.

New School.

The Presbytery of Newark has taken under its care a church organized among the Freedmen at Charleston, S. C., by the Rev. Ennals J. Adams, one of its members, and lately a missionary in Africa.

In Dr. Spear's church, Brooklyn, a remarkable revival is in progress, religious services having been continued from evening to evening for the last fortnight. A single meeting on Saturday morning continued from nine until one o'clock in the afternoon.

An extract from a business letter to the Editor of the *American Presbyterian* gives an encouraging account of a revival in the Fourth Church, Washington, D. C. The meeting commenced on the 22d of last October, more than six months ago, and every meeting is about as numerously attended as ever, and highly interesting. More than one hundred have been added to the church since last December, whilst the old members have been greatly refreshed and strengthened, for better service in the future. All the good which has resulted from our protracted service is not confined to our church. Both ministers and laymen from abroad, who have visited our meetings, have caught the spirit, and carried it to their homes where it has resulted in the conversion of multitudes. One of our members visited Raleigh, N. C., on business; started a prayer-meeting, and a powerful revival followed which is still in progress. Thus we see the reciprocal benefits of a revival of religion. If Christians would be as vigorous, earnest, and efficient in their efforts to carry out the practical duties of gospel truth, as the men of the world are in their enterprises, why would not revivals be in constant progress?

PRESBYTERY OF THE POTOMAC.—Or the point of adhering to the Northern Assembly, adopted the following minute:

Resolved., That it is the judgment of this Presbytery that the purity and peace of our church will be best preserved by discouraging all attempts to reverse the past actions of the Assembly as respects the General Government and the church in the Southern States; and that the commissioners from the Presbytery be instructed to vote against all measures tending to agitate these subjects anew, and, if introduced, to vote against any proposal of past actions, or additions of new measures on these subjects.

THIRD PRESBYTERY OF NEW YORK, ON RE-UNION.—At a late meeting, the following resolution, proposed by Rev. Dr. Hatfield, was adopted:

"The Third Presbytery of New York, in session April 3d, 1866, respectfully represent to the General Assembly, that in their judgment the time has come, in the good providence of God, when some definite action should be taken by the General Assembly looking toward a re-union of the two branches of the Presbyterian Church in the United States of America; and that it is desirable that a large and competent committee should be appointed to act conjointly with a similar committee to be appointed by the General Assembly of the other branch, to take into consideration all the interests involved in such re-union, and report to the next General Assembly."

English papers announce the recent death of the Poet Keeble, author of the "Christian Year," a book it is said which has passed through eight editions since its publication in 1827. He was about 79 years of age.

The death of Dr. Griffin, of the Church of England, Bishop of Limerick, is also announced. He was consecrated in 1853.

An English correspondent of the *Independent*, having suggested the probability that Mr. Spurgeon was about to become the founder of a sect bearing his own name, the latter replies: "There is no word in the world so hateful to our hearts as the word Spurgeonism, and no thought farther from our soul than that of forming a new sect. Our course has been, and we hope ever will be, an independent one; but to charge us with separating from the general organization of the religious world, and even the Baptist denomination, is to perpetrate an unfounded libel. We preach no new gospel, we desire no new objects, and follow them in a novel spirit. We love Christ better than a sect, and truth better than a party, and so far are not denominational; but we are in open communion with the Baptists for the very reason that we cannot endure isolation."

The London Examiner remarks that "Sir Morton Peto found, when he began to write a paper on Amies for the Statistical Society, that his views in 1865 placed him in possession of information enough to fill a volume. His book is an account not of political opinion, but of national resources, very statistical, and well calculated to bring England closer to America in good acquaintance and cordiality of feeling."

The largest distillery on the continent was opened recently at Louisville, under the name of the Kentucky Bourbon Company. It is owned by New York, Boston, and Louisville capitalists, and has capacity for distilling over a million gallons of whisky per year, besides grinding an extensive quantity of wheat.

The President has approved the bill authorizing the transfer of a gunboat to the Government of the Republic of Liberia which is to pay for the same, also, the resolution protesting against pardons by foreign governments of persons convicted of infamous crimes on condition of emigration to the United States.

Nebraska, forty converts are reported, twenty of whom are soldiers stationed there.

Methodist.

METHODIST GENERAL CONFERENCE.—The Conference at its recent session extended the pastorate to four years. An appropriation of \$27,000 was made for the support of bishops. The Missouri and St. Louis Conferences were granted the privilege to divide the revision of the discipline has been very extensive.

The report of the committee on education declined to accept the phonetic system, and recommends that an institute for the education of young ministers be established, and also the establishment of Biblical schools in connection with colleges already in working order. No one shall be admitted into conference without a certificate from the examining committee.

THE REBEL DEBT—BRITISH HOLDERS.—The President sent a message to the House day enclosing a letter from Secretary Ward giving the result of his examination of the various propositions from the British holders of the rebel debt or common loan for an adjustment to the satisfaction of the United States. The Secretary says that none of them are entitled to consideration.

EXTRAORDINARY ACTIVITY IN THE DPOSAL OF PUBLIC LANDS IN MISSOURI.—Additional returns just received at the General Land Office show that by cash sales, homestead actual settlements, and by agricultural college scrip selections, 88,497 acres of public land were disposed of during the month of March at the branch land office in Brownsville Missouri.

Congratulatory messages have passed over the newly constructed telegraph between Washington and Vancouver's island in the Pacific. The Governor of the Island sent greeting on the 24th inst., to President Johnson, and the latter, two days after, returned a cordial response.

The citizens of South Danvers, Massachusetts, have initiated measures for welcoming home George Peabody, who is a native of the town. A committee was chosen to meet Mr. Peabody on his arrival at New York, and another committee of twenty-five were selected to complete and arrange the home reception programme.

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ESTIMATES ABOUT THE COTTON.—In view of the general anxiety to procure estimates of the probable cotton crops of 1866, some of the principal Southern journals have collected statistics of the expected yield, which we give in the following: The Columbus (Ga.) Sun estimates that the crop will yield from 1,200,000 to 1,500,000 bales. The New Orleans Times thinks it will be 1,500,000 bales. De Bow's Review, the editor of which has recently made an extensive tour through the South, estimates the crop at 1,500,000 bales. The chief cotton factors in New Orleans estimate it at from 1,500,000 to 1,800,000 bales. On the other hand, various letters received by the Secretary of Treasury from the Southern planters announce that the crop will barely reach 1,000,000 bales.

We cannot see how it will be possible for the forthcoming crop to fall below 3,000,000 bales, and should not be surprised if it should exceed 4,000,000.

We have come to these conclusions with regret, for we believe that no greater calamity could befall the South than a 3,000,000 bales crop of cotton, carrying the price down, as it will be sure to do, below the actual cost, at present high prices, of raising it.—*Mobile Nationalist.*

GOOD ANSWER TO A FOOLISH QUESTION.—But, sir, eleven States are represented to-day. Virginia, South Carolina, North Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Texas, Arkansas and Tennessee, are without a single vote in the council of the nation. Why is that?—*Hann's Speech.*

Within the memory of a nine-year-old child eleven States used to be represented in Congress; and their Representatives voluntarily withdrew from it. *Why was this?* If Hanna can answer this question correctly, he will have the answer to two.—*Ky. Central Gazette.*

ATLANTA IMPROVEMENTS.—The Atlanta Bulletin says that the store-house accommodations of that city are now about equal to what they were before the war, and yet there is a continued demand for houses. There are now sixteen stores in course of erection, most of them first-class, within a space of four squares.

More than twice as many ships have arrived at Boston from foreign ports since the commencement of this year as during a similar length of time last year. Most of the vessels have been from Great Britain, and they all come richly laden with goods.

The President has pardoned the rebel General Bradley Johnson, under the thirteenth exception of the amnesty proclamation. Also A. R. Marrier, of Alabama, and G. M. Jessie, of Kentucky.

The new penal code of Alabama goes into operation on the 1st of June. It punishes the stealing of horses and mules with death.

INFORMATION has been received of the safe arrival of Dr. Livingstone at Zanzibar. He was about to proceed on his intended exploration of Central Africa.

There were 13,681,264 passengers carried by the railroads leading out of Boston last year.

Foreign News.

The English reform bill passed the House of Commons by a majority of five. The vote stood 318 to 313. The papers generally regard the vote on the second reading of the reform bill as in reality a defeat of the Government, being a victory only in name. There are various speculations as to the course the Ministers will adopt.

The latest advices from Queenstown state that the British Ministry will not resign in consequence of the small majority on the reform question.

Contrary to the rather general expectation, the British Ministry regard the close vote on the reform bill as equivalent to a defeat.

Gladstone announced in the House of Commons that the franchise bill would be pressed, but that the bill for the redistribution of seats would be introduced on the 7th, so that both might be considered together.

The liberal papers rejoice that the issues are now plain, and that liberal members must now face the pure and simple question without the protection of an evasive movement.

The Jamaica Commissioners have arrived home. Nothing official is published as to their report, but the Times anticipates that it will justify the declaration of martial law. The Times censures the subsequent proceedings.

Police-constable Been was shot dead in Dublin by the Fenians.

In our last issue we stated that the prospect was favorable for a settlement of the troubles between Prussia and Austria. Both Governments, it is true, deny aggressive designs, but both are represented as vigorously preparing for war.

A Berlin telegram says the reply of the Austrian Government to the last Prussian dispatch, received on the 20th, states that Austria will withdraw to the inferior the troops now defending the Prussian frontier, but will at the same time continue the arms against Italy.

The Russian troops on the frontier are said to have advanced to Austrian territory!

The reply, dated the 29th, has been sent to the Prussian Ambassador at Vienna, stating that Prussia will not agree to the Vienna Cabinet's proposals in reference to Italians. It lays special stress on conditions of interests of Prussia and Italy, and gives an evasive answer to Austria's proposal for disarming.

No immediate rupture between Austria and Prussia is, however, expected as Austria will submit her proposals to the federal diet, but affairs continue critical.

Napoleon presided at the Council on the 30th, to consider the Austrian proposition that Austria and Italy should simultaneously disarm.

One reason says that it was determined at the meeting to prevent Italy from taking the aggressive, and to insist on peace.

In a circular dispatch to the Italian departments, General La Mora states at the moment when the disarmament of Austria and Prussia was expected, Italy saw herself directly menaced by Austria, who increased her armaments and gave them an overtly hostile character towards us. It therefore became essential to the security of the kingdom that both land and sea forces be increased without delay.

In taking the military measures for the defense of the kingdom the Government has only acted in accordance with the state of things created by Austria.

The Italian Parliament promptly voted authority to the Government to raise means for the defense of the country.

A popular meeting has been held at Naples in favor of Government armaments; and universal enthusiasm is represented as existing throughout Italy, in view of the probability of war with Austria.

The Italian Government has called out 150,000 men.

The Florence correspondent of the Times says there can be no doubt that the Italian Government desires war as the only means of extrication from an exceedingly false and difficult situation.

MARRIED:

By Rev. Hogue, May 9th, 1866, Mr. JOHN J. GARDNER and Mrs. ELIZABETH MORAN, all of Marion County, Kentucky.

At the residence of J. Gibson Taylor, on the 9th inst., by Rev. W. L. Nourse, HENRY C. HERR and MILDRED C. TAYLOR, all of Daviess Co., Ky.

no 5—tf.

SCHOOL WANTED.

A Presbyterian Minister, an experienced teacher, desires a school in which he can be assisted by his daughter, who in addition to other branches, teaches Music on the Piano. Apply to

REV. HENRY H. ALLEN, Louisville, Kentucky.

no 5—tf.

TEACHERS.

TWO LADIES connected with the Presbytery of Marion, who have taught several years in the West, are desirous of finding situations.

The services of one can be secured immediately, the other any time from the 1st of May, until July or September next. They teach English, French and Music. Satisfactory testimonials will be furnished.

Address "Beta," Box 61, Evansville, Indiana, April 12—3 mos.

COAL.

I AM now selling best PITTSBURG COAL at the lowest Market prices. OFFICE, No. 117 Third Street, Old Post Office.

Orders promptly filled either in the city or county.

no 1—6 mos.

J. N. COLLINS.

DIED:

Dr. Benedict Spalding was born Oct. 22, 1805, and died in Lebanon, Ky., May 24, 1866, after a most painful illness of only three days. His death, most probably, was caused by the rupture of a blood vessel.

Dr. S. was a most excellent physician, and gave

the whole of his professional life to this community, which in every respect sustained a most serious loss by his death.

It is impossible in a short notice to convey a

true impression of his character.

He was a man of great firmness and decision of purpose combined with the utmost modesty and gentleness of spirit.

He was universally esteemed and beloved,

yet he never sought applause, or courted public favor.

He only sought to merit the good will of others;

and they, without one dissenting voice

awarded it to him. All the most powerful agencies

in nature, as light, heat, gravitation, &c., are silent influences;

so there was an indefinable power in the quiet, consistent life of our deceased friend.

The simple lesson taught by his exemplary life, we think, was this: the way to do good,

is to be good—the way to gain the world's ap-

plause, is to deserve it.

Dr. Spalding was a member of the Roman Catholic Church, and we believe a sincere, devoted Christian. He did not adhere strictly to the letter of the church. He was evidently taught of God to see that true piety did not reside in outward forms and ceremonies, but was inward and spiritual. He believed that the priest could advise with or pray for him, but could do nothing more. He read his wife's bible habitually, and with much delight and profit. He was often heard in secret earnest prayer. Here was one of God's hidden ones. He expressed his firm faith in Christ as his only Saviour—when some one held up before him the crucifix, he looked at it and exclaimed: "Christ died for me, and for all sinners," and a bright smile lighted up his whole countenance. After adjusting just his little affairs and commanding his family to God, he took his dear wife, and with all his remaining strength, pressed her to his heart and said, "Help me now in prayer," and without a groan sweetly fell asleep in Christ. T. H. C.

BRINLY'S PLOWS.

WE HAVE NOW ON HAND

WESTERN

Children's Department.

THE CHILDREN'S CHURCH.
How It Grew—three hundred Years Ago.

How would you feel if you knew that your parents were in danger of losing their lives for trying to make you Christian children?

Three hundred and forty-seven years ago a few humble families lived close together in Coventry, in England. They were poor but honest people; four of them were shoemakers, one a glove maker, one a dealer in stockings, and one a widow named Smith. They were better friends to each other than most of the townspeople, for they were bound together in the love of Christ their Saviour. They had learned that they could pray to their Father in heaven, and their sins be forgiven for Jesus' sake. They no longer paid money to the priests to get forgiveness, and they taught their little ones the same blessed way they had found. The priests were angry that even women and children had got hold of this "nonsense"—as they called it, or that any one except themselves dared to give instruction in religion.

Then came a day, Ash-Wednesday, which was called a *holy-day*, in the Romish church, when the Bishop sent to Coventry and arrested these good people. The fathers and widow Smith were taken six miles away to be tried, the children were taken to a convent and brought before the priests. Frightened at the sight of so many strange men who asked such strange questions, they confessed that they had been taught to say the Lord's prayer, and the Ten Commandments. The chief one among the men then said to them, "Unless you wish to be burnt as your parents will be, I forbid you to have anything to do with them in English." They were willing for people to say prayers in Latin, which they could not understand; but they knew that if the common people understood the plain truths of religion the priests and officers of the Romish church would lose all their wealth and power. Soon after this, all the Christian men of Coventry were condemned, to be burnt as *heretics*—as they called them. The only one who was tried and spared from death was the widow Smith. She started to go back to Coventry, to the band of terrified children so soon to be orphans. It was night—dark and dismal; one of the officers said he would go with her to her house. He offered her his arm, and led her through the close, narrow streets of the town. Suddenly, something rustled against his arm—"What have you got there?" said he. He roughly caught hold of her, and putting his hand up her sleeve, pulled out a piece of parchment. Getting near a low window where a light shone out from a lamp within, he saw that it was the Lord's prayer, and the Ten Commandments written in English. "Ho! ho!" said he, "as good now as another time." He seized the arm where the precious gospel had been hidden a few moments before, and dragged her on to the house of the Bishop. Her name was quickly added to the list of Coventry martyrs. On the fourth day of April, six good fathers and one widowed mother were taken to an open field called Little Park, and burned alive. What was their crime? Not thieves nor murderers, but they had taught their children the Word of God, and so loved its truth they were willing to die—even in the flames.

And what became of the children? History does not tell us, but we know that they were safe. We are sure that "Our Father in heaven" their loving Father, watched over them with a tender, pitying, loving care. Remember, this was before the people had the printed Bible. Some families, many of them, more than were found out, had what was kept as a hidden treasure—a piece of parchment with perhaps a few chapters from one of the Gospels written upon it. Some had the story of Jesus' life and death; some a part of the Epistles. But those who really learned to love it were anxious to share the good news with their friends; to tell them of the wonderful book which gave a sure way to a never-ending life of happiness, after these days of fear and sorrow had ended in death.

There was a man named Scrivener, who had been a sort of preacher among the cottages of the people, for many miles around his home. He had been warned to be silent, that he would suffer imprisonment, and perhaps death. But the love of Christ so burned in his heart, that he feared not the flame that would soon go out, and release his spirit to be with Jesus forever. He still told the glad tidings as he had opportunity. He was seized by the officers and taken to the market place. He was fastened to a stake, and piles of wood and straw placed around him. Then the wretched men who were wicked enough to do so cruel a thing, brought his own little children there, and placing a blazing torch in their little hands, held them up to the straw to light the fire around their father's body. And so they silenced the lips that had loved to speak the name of Jesus. But did the work of God go out in the fires they kindled? Yes, it went out into all the earth. The light of these martyr fires was the brightest shining earthly light, that ever fell on the pages of Truth. But why tell about such dreadful things? If we give you a true history of the Children's Church, as we wish to do, we must show you exactly how it grew from time to time. We have, in

deed, come now to sorrowful scenes in its story. But, you think, to burn the fathers and the mothers was a strange way to make it grow. "The blood of the Martyrs is the seed of the church." When the fathers and mothers suffered death, and desolate orphans shrieked and cried by the smoking piles, "the Children's Church" was growing. Those children knew the worth of the gospel; they saw it had cost precious lives. As long as they lived by the memory of these funeral fires, they could look up to heaven, and in the depths of their hearts could say, "Our Father, who art in heaven; Hallowed be Thy name. Thy will be done."

HOW THE STREET-SWEEPER BECAME A MINISTER.

"A penny, ma'am?" said a pale-faced, blue-eyed, thinly-clad little boy to a lady, as she was crossing one of the streets down town, some years ago. Taking out her purse, she gave the little street-sweeper a half-penny, and passed on. In her haste she dropped her purse, which the little boy picked up, and was in the act of following the lady to return it, when he was surrounded by several others who, like himself, were engaged in sweeping the crossings. "How much is in it?" "What will you do with it?" were some of the questions put to him. "I am going to give it to the lady," was his noble answer. "What a fool!" shouted the others. "Catch us so green as that!" "No, no, come!" said the biggest of them, "we will have a good time." "No, I won't;" and, breaking from them, the little fellow started off in the direction the lady had gone. After running several blocks, and making several mistakes, he found the lady, and taking off his torn cap, he handed her the purse. Surprised, not till then discovering her loss, she asked him where he got it. The little boy told his story. The lady, interested in him, asked his name; "Robert M—." And where he lived: "I live nowhere." "Why, have you no father—no mother?" "No, ma'am; my father died when I was a child, and my mother was buried some months ago," and passing his coat-sleeve across his eyes, he wiped away the tears that were beginning to flow. "I sweep the crossings, and do what little I can, to buy bread; then at night I sleep in a wagon, or on some step." "Are you not afraid, little boy?" "Sometimes; but mother told me she died that if I would pray every day to God, and read his book"—taking a well-worn Testament from the breast of his jacket—"that God would send some one to care for me."

This was enough for the kind-hearted woman. She had lost a boy—her only boy—some short time ago, just about the age of the little street-sweeper. So, following him off into one of the back streets, where the boy said his mother had lived, she had his statement confirmed; and, taking the little fellow to her own beautiful home, she cared for him as if he were her own child. He was sent to school, and finding his desire was to be a preacher, he was sent to college, and last spring he became a minister, and is now preaching the gospel.

Little children, do you think Robert ever regretted returning the purse, or his daily prayer to God and reading the Bible?

ONLY A MINUTE.

Littel Paul Grey did not properly value the moments of time as they rolled on.

He had a habit of saying, "Yes, in a minute," when asked to do anything; but I doubt if he ever remembered when the minute was up; it would slide on insensibly until many others were added to it.

"Now, my son," said Mr. Grey one morning, "here is a small parcel; it is of great importance to me to get it into this mail for the steamer of to-day; mind, that you do not stop anywhere, not even for a moment; a moment's delay might cost me a thousand dollars."

"O papa! you may trust me; I will have it there in time." And for once in his life Paul started without an instant's hesitation.

"A minute!" he thought, as he passed a clock to mind the parcel for the mail. He darted onward, not heeding or hearing the cry, "Clear the way!"

Only a minute, and poor Paul Grey lay under a mass of brick and mortar. If he had kept his promise to his father, if he had known the value of a minute of time, he would not have gone through life lame, and suffering from the loss of a foot hopelessly crushed in the falling building.

We never know what joy or sorrow a moment may bring us; then how careful we should be that no one of them be lost.

"I'LL NOT DISOBEY MY MOTHER FOR ANY OF YOU."

A True Incident.

Several boys were playing ball. In the midst of their sport the clouds gathered over their heads, and the rain began to fall. Freddie S—, stopped and said, "Boys, I must go home; mother said I must not be out in the rain."

"Your mother! Fudge! The rain won't hurt you any more than it will," said two or three voices at once.

Freddie turned upon them with a look of pity, and the courage of a hero, and replied, "I'll not disobey my mother for any of you."

I knew the boys to whom this remark was made, and that it took courage to face them in that way; but it was promptly and manfully done. He did not stop to consider whether he would be laughed at; he knew that he was right, and that was the governing thought in his mind.

Few mothers ask anything unreasonable of their boys, and yet how unreasonable multitudes of them are toward their mothers. Many a man has carried, all his days, a conscience that has smitten him by day and by night, for wrongs committed in his boyhood against his best earthly friend. It seems as though such things stand out in the memory more prominently than any other acts. Man-

hood mourns such errors, and weeps bitter tears over them. He who commanded, "Honor thy father and thy mother," knew well the human heart, and gave us that command to be remembered, and often repeated by us. Boys, learn to say, with Freddie, "I'll not disobey my mother for any of you."—S. S. Times.

TO THE BABY.

Funny thing a baby is;
Curious little creature;
Funny is its little phiz,
Comic every feature.

Helpless thing a baby is;
Tiny hand uplifting
O'er the troubled tide of life
Into which 'tis drifting.

Mystery a baby is—
Memories of heaven.
Still must hover in the soul
Such a short time given.

Solemne thing a baby is,
Since it must inherit
All the loss and gain of life,
All the sin and merit.

Funny, helpless, mystic, sad—
Let me tell you, Freddie,
Half the good and sweet of life
Is the getting ready.

Yours the sunshine—take it all
While you're weak and tiny,
By-and-by the days that come
May not be so shiny.

—Examiner and Chronicle.

House, Farm, Garden.

ABOUT WHITEWASHING.—The time for cleaning and fixing up has come, and one of the most important items is white-washing. We often wonder that people do not do more at this. How much neater and more cheerful a whole place looks if a few hours are spent in whitening the fences, outhouses, etc. It changes the whole appearance of the home itself. One day's work thus expended will often make a place twice as attractive and add hundreds of dollars to its saleable valuation. White-washing a cellar with lime not only makes it lighter and neater, but more healthful also. For cellars a simple mixture of fresh slackened lime is best. For house-rooms, the common "Paris White," to be bought cheaply, is very good. We take for each two pounds of whiting, an ounce of the best white or transparent glue, cover it over with cold water every night, and in the morning simmer it carefully without scorching, until dissolved.

The Paris White is then put in hot water and the dissolved glue stirred in, with water enough to fit applying to the walls and ceilings. Where common fresh slackened lime is used, some recommend adding to each painful two tablespoonsful of salt and a half pint of boiled linseed oil, stirred in well while the mixture is hot. This is recommended for an out-door whitewash.

For an out-door whitewash we have used the following with much satisfaction: Take a tub, put in a peck of lime and plenty of water to slack it. When hot with slacking, stir in thoroughly about half a pound of talc or other grease, and mix it well in. Then add hot water enough for use. The compound will withstand rain for years.—Agriculturist.

Hints on Cooking.

QUEEN OF PUDDINGS.—A new pudding with this name, recently furnished to the "Agriculturist Household," by Mrs. William Morehouse, of Buffalo, N. Y., has been tried with very satisfactory results. Into one quart of sweet milk, put one pint of fine bread crumbs, butter the size of an egg, the well-beaten yolks of five eggs; sweeten and flavor as for custard; mix the whole well together. While the above is baking, beat the whites of five eggs to a stiff froth, and add a teaspoonful of powdered sugar; pour it over the hot pudding when cooked, return it to the oven and bake to a delicate brown. We like the above without addition, but some prefer a layer of jelly or canned peaches, or other fruit, over the pudding before the frosting is added. No sauce is needed. It is not only delicious, but light and digestible.

Little children, do you think Robert ever regretted returning the purse, or his daily prayer to God and reading the Bible?

ADmirably ILLUSTRATED.

There are now multitudes of inquirers who need to be dealt with as Mr. Patrick, of Scotland, dealt with a woman who had been long anxious but seemed to obtain no relief:

Placing himself beside her and looking steadily at her face, he said,

"Do you believe the Bible?"

"I do," she replied.

"Can ye tell me who made the world?"

She smiled a little contemptuously, and after a pause, said, "It was God!"

She seemed surprised, perceiving that there was evidently more meant by the question than she had supposed, and then remarked,

"No, I was not there, but the Word of God says that He made it."

"Ah, well, you believe a' the Bible says, d'y'e ken?"

She said, "Yes."

"Ah, well, we'll see. This is my beloved Son, in whom I am well pleased; hear ye him?" Wha says that?"

"The Father."

"Well will ye do as the Father bids ye? He commands ye to hear the Son," To this she assented.

"Weel then, what does the Son say?"

"Him that cometh unto me, I will in-give you rest." To the woman in the Gospel He said, "Daughter, thy sins are many, but thy love is great; forgive thy sins, and I will wash them away."

"Oo papa! you may trust me; I will have it there in time."

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Selections.

PROFIT AND LOSS.

Two young men were conversing in a stage coach, about their profits in trade. They talked very earnestly until twilight had crept into night. A gentleman who had listened very patiently to their conversation, when he observed it had begun to slacken, and drowsiness was coming upon them, thus addressed them:

"Young gentlemen, I am gratified to observe how thoroughly you have given yourselves to your work. And, as I perceive you both to be skillful in arithmetic, I have a sum which baffles me, and I am desirous to propose it to you. You may sleep upon it, and in the morning I will expect the answer."

They replied they should be happy to hear it stated, and they would certainly apply all their powers to its solution.

He replied: "It is this: What is a man profited if he shall gain the whole world and lose his own soul; or what shall a man give in exchange for his soul?"

One of these young men pondered the question, until he discovered that all his schemes and plans were folly and madness. He availed to discover that neither accumulation, nor honor, nor pleasure, is supreme good; that man has an infinitely higher calling than the pursuit of them.

Reader, will you take up the problem and work it out? Sit down and deliberately ask these two questions: What is my supreme desire and aim in life? If I gain my end will it be well with my soul?

Look at the dying man. He is about to be separated from everything but God and himself. From that solemn period he is to have no other resource, so far as we can know. But if he is afraid to know himself, and does not love God, how cheerless is the prospect? A clown carried suddenly into a company of refined people is very uncomfortable. Think you, you would be any more at ease if you were ushered into heaven?

But it is not heaven you are seeking, or about to find. You are hastening to meet an offended God, a righteous Judge. What then will be the profit of all your gains, the harvest from all your sowing, the issue of all your schemes, the fruit of all your labor?

Prepare to meet thy God. Life is short; death is near; eternity is long.

Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?"—Isaiah xxxviii. 14.

—Examiner and Chronicle.

ADmirably ILLUSTRATED.

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